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CIVIL LIBERTY AND RELIGIOUS FREEDOM.

REPUBLICAN INSTITUTIONS OWE THEIR DEVELOPMENT TO
CHRISTIANITY.

We have found that the New Testament is the Magna Charta of Civil Liberty and Religious Freedom—that the Founder of Christianity never contemplated a temporal kingdom, but ordained and sent out his disciples to *teach* all mankind, and to organize his followers into societies by the profession of their faith in Him, and the observing of the sacraments—that He instructed them to *teach* and *preach*, but to use no other than spiritual weapons—for that his kingdom was not of this world—He never intimated, but in every way forbid their attempt to *coerce* men into his kingdom, or to compel them by force or violence to hear his Gospel, or read the Scriptures, or profess their faith in Him. And we have found that the belief and practice of the Church to the beginning of the fourth century, were in conformity with these views. During the first, second and third centuries, we hear of no other way of promulgating the Gospel, than by its own simple power, by persausion and endurance. But from the conversion, or at least, the baptism of Constantine to the Reformation, the prevailing theory in both the Church and the State, was the Pagan one that the State was essentially religious and the Church necessarily allied with it. Cyprian and Augustine agreed in this alliance, if in nothing else, and the Theodosian and Jus-

tinian codes embodying this theory, there was scarcely a protest against it till Luther appeared; and even then the Protest was indistinct, scarcely designed, and rather an inference, than a declaration in form, of a free and independent church. Even Grotius, Puffendorf and Vattel, teach the necessity for a union of the Church and the State. It was reserved for the American Revolution to make another, and a more distinct avowal and loud protest against the Cyprian, Pagan and Papal theory of Europe, that had prevailed for fourteen hundred years. This American Protest, in regard to Religious Freedom, is more remarkable even than in its bearing upon Civil Liberty. Its religious influence, we think, is far greater and more important than its political, great as it is.

We cannot wholly omit even in this hasty sketch of the development and progress of popular liberty, to refer for a few moments to the influence of the Christian Church in establishing the principles of true *Representative Republicanism*. Although Christ is the Supreme Head and the only King of the Church, still it has been generally acknowledged by the ablest men, and most learned writers, that the Christian Church in primitive ages, was Republican in its government, and neither a prelacy, hierarchy, nor monarchy. The proof and discussion of this proposition, however, does not come properly within my present design.*

The New Testament is eminently Republican in its doctrines, its spirit and its institutions. The Christian calls no man master. He stands in need of no priestly mediation to introduce him to God, the Father. Christ alone is his mediator, and by him he is put in possession of his spiritual birth-right and privileges. The whole Gospel is opposed to oppression, force, violence, and persecution. It is good will to man. The Saviour's outstretched arms on the cross embraced all mankind. The officers of the church are not a spiritual nobility. They are elected by the people from among themselves. They are servants of the people for Christ's sake. All the officers of the primitive church were chosen by the free and unrestrained votes of the people. In the body of the people was lodged the sovereign power of the primitive church. Its courts were deliberative assemblies, composed of delegates chosen by the people.†—See the election of Matthias and of Stephen in Acts 1 and 6, and the History of the Church in the Apostolic age.

Sir James McIntosh has said that Paul's doctrine of justification by faith, lies at the foundation of all civil liberty; and again, "that the synods and councils formed by the clergy, afforded the first pattern of

* Gibbon's *Decline and Fall*, chap. xv.

† Robert Hall's *Political Tracts*; also, late Dr. Arnold's *Tracts*.

elective and representative assemblies, which were adopted by the independent genius of the Germanic race for many ages.—(History of England, vol. 1, p. 43; and also History of Henry Eighth, chapter 9, page 218.)

Hume has acknowledged that whatever liberty is found in the British constitution, owes its existence there to the English puritans, who were remarkable for their devotion to the doctrines and institutions of the Gospel. "We all know," says Mr. Webster in his Bunker Hill address in 1825, "that the American revolution could not have lived a single day, under any well-founded imputation of possessing a tendency adverse to the Christian religion." "Evidence is not wanting to prove that while Hume and Bolingbroke leaned towards arbitrary power, that they were atheists, and that Owen, Howe, Milton and Baxter, some of the most devout and venerable characters that ever appeared, were warmly attached to liberty."

The seeds of those political principles which have resulted in the present constitution and prosperity of England, were sown in the latter end of the reign of Queen Elizabeth, by the hand of the puritans, a sect which was always most conspicuous for their love of freedom, and their attachment to the Holy Scriptures. The knowledge and study of the Word of God, so far from favoring the pretensions of despotism, have always exerted an influence in favor of rational liberty. In those countries where the Holy Scriptures are the least known, there is found the darkest superstition and the gloomiest despotism, and the least impatience of the people under the iron yoke of bondage. The late DeWitt Clinton declared that "Christianity in its essence, its doctrines, and its forms, is republican." So analogous are the great principles of republicanism, as developed in the American Union, to the essential elements of the government of the Christian Church, that if it were not known that the Church is older than our Government, men would say the Church had borrowed her form of government from the State. The very reverse is true beyond all successful controversy. THE AMERICAN REPUBLIC IS FORMED UPON THE REPUBLICANISM OF THE BIBLE.*

Time would fail me to speak of Milton and Locke, of Hampden and Sidney, of the Magna Charta, the Bill of Rights, the Habeas Corpus, trial by jury, the right of boroughs to a representation in Parliament, and of the inestimable principles of representation and confederation as united in the American Union. I cannot now speak of the immense

* Those who may desire to see this subject ably and fully set forth, are referred to the writings of the Rev. Dr. Smyth, of Charleston, S. C.

enlargement of the basis of modern freedom, and of the evidences of its permanent and ever enlarging institutions, nor of the rights of conscience, nor of the freedom of an independent Press, nor of the blessings of having a well defined and clearly written Constitution, from which we must never be driven, and from which we must never swerve a particle, so long as a shred of it remains inviolate. Nor have I time to speak of the Bohemians and the Vaudois, and of scholars and saints who stand as pillars of light through the wilderness of the dark ages before the Reformation, nor of Erasmus, Melancthon, Luther, Calvin and Knox, by whom the great truths of the Gospel were proclaimed to nations that heard, listened and lived. We say not that these agents and actors were perfect men, nor that all their measures were right. By no means. We see much in them all that we must condemn; but still, they were greatly in advance of their times, and greatly superior to their cotemporaries in almost everything that constitutes saints and heroes. They were God's anointed ones for a great work. They were the agents, of an ever watchful and beneficent Providence, for advancing and promoting civil and religious freedom in the world. Before the downfall of Pagan Rome, man as an individual was nothing. Personal liberty was unknown. The State was every thing. Municipal glory and the public welfare, absorbed all idea of personal freedom. But the daring invaders who overran the plains of Italy, and conquered her cities, taught the principle of personal liberty—and this joined with the Gospel doctrine of individual responsibility to God and to God alone—soon evolved the thought that man was above the State, and almost above society—that, at least, there were some rights personal and inalienable—and that there might be times when personal liberty was above public order, and more precious than the rights of property, and that the voice of freemen themselves should therefore be heard in making and in executing the laws that govern them. It was from the evolving of some such thoughts as these, that the usages of the feudal ages, and of chivalry arose. Modern society is under great obligations to the laws, and ideas, and personal independence of the conquerors of Rome. The roots of the institutions that we boast of, run back many centuries, and gather support from many ages and many races. They have been nourished with many tears, and with much precious blood. The emancipation and the enlightening, of the human race enjoyed in our day, is partly owing to the example and works of antiquity, and partly owing to the inventions and discoveries of modern times, but in a great measure to the proper use of these works, and inventions, and

discoveries, which is to be ascribed to the rising up of fresh and new views of eternal truth in the minds of men. For as mental revolutions precede the moral and the civil, so every age and race has its mission to perform in advancing the past. Free inquiry, bold, earnest, deep thinking, and enfranchised intellect, will never tolerate the bondage of reason, nor of conscience. Knowledge, righteousness, which is indeed right-wise-ness, and holiness, are conjointly the authors and preservers of a true Liberty. "Truth," says Coleridge, "Truth, virtue and happiness, may be distinguished from each other, but cannot be divided. They subsist by a mutual co-inherence, which gives a shadow of divinity even to our human nature."

CONCLUSION.

1. Although the time altogether forbids me to dwell upon the benefits of Feudalism and of the Crusades, and of the rise of commercial cities, and of the art of making paper out of linen, and the art of printing, and the revival of literature after the downfall of Constantinople, still I cannot omit to name them. Nor can I speak of the *reflective* effects of the Reformation on the Catholic Church, nor of the discovery of America and the growth of our country, and the influence of our institutions upon our father-lands, nor of the great future that is rapidly coming upon us.

2. I must say, however, that our times call for heartfelt thanksgiving. We should thank God to-day for the *Age of the world in which we live*. As no man can live or die to himself, much less may an age or generation pass away without leaving an influence upon its successor. If we had come upon the great theatre of being before Christ, we had been deprived of the fulness of his Gospel; if we had lived under the Roman Empire, we must either have remained Pagans, or suffered persecution; had we lived in the Middle Ages, we should have groaned under spiritual debasement and tyranny; and if we had lived at any previous age for 300 years back, we should have been involved in revolutions and convulsions—religious and political. In no past age was there enjoyed so much moral and religious influence as in this. The nature of man, and his wants, and his destiny, were never so well understood. Art and science are far in advance of what they were in former ages, especially in those products and agencies that contribute to the mental and moral improvement of our race, and his physical comfort and eternal welfare. New discoveries are made almost as fast as we can find names for them. Time and space are conquered by steam

and lightning. The earth is intersected and banded together by veins and arteries, along which run the throbbings of human sympathy and heavenly aspirings. We live at a most interesting era in human affairs. The most important events are now crowded into a short period. New interests, new relations, new States and new nations spring up with almost every new year. It requires enlarged views to comprehend the destiny of our times,

3 Nor is our LOCAL HABITATION unworthy of special praise. It is a goodly land which the Lord our God giveth us. Its vastness and capacities and its isolation from the old world, have already marked it out as one of the greatest empires that has or ever will exist in time. Beautifully has it been said, "On the one side, the Atlantic dashes; on the other, the Pacific reposes."

The improvements in steam, navigation, the press, electricity and the art of war, that have been made during the last thirty years, have created a revolution, the results of which cannot be realized in our day, but which will be seen in generations to come.

4. The rivalries and fierce struggles, the conflicts and wars, persecutions and martyrdoms, through which we have arrived at our present position in the history of Civil Liberty and Religious Freedom, are not without their blessings. Not a drop of martyr blood, for the truth, has been shed in vain. Not a patriot's dying prayer for Freedom, has been suffered to fall to the ground unheard. The baptism of fire, through which *Truth* has led her votaries, has only made their crowns larger and more radiant.

As distinguished merit will at last rise superior to persecution and draw fresh lustre from reproach, so the very evils that have been attributed to the progress of Christianity and of Civil Liberty and Popular Education, instead of diminishing their respective happy effects upon mankind, do but tend to enhance their preciousness. The vapors which gather round the rising sun and follow it in its course, seldom fail to form a magnificent theatre for its noon-tide glory; and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide.

"When first the Sun too powerful beams displays,
It draws up vapors which obscure its rays;
But e'en those clouds at last adorn its way,
Reflect new glories and augment the day."

One of the many blessings of our country, is that we have no dark ages in our history. We have no annals of bloody persecutions to repent of. Our Government has not shed a drop of innocent blood for

conscience sake. The history of our chief magistrates records no executions for opinions' sake. We have built no Inquisition prisons. We have no St. Bartholomew nor Smithfield. We have no storied past, out of which a future Fox may build a monument of martyrs. We have no ivied towers, nor mouldering battlements. We are yet in our vigorous youth. Our history is all in the future. But we are yet an experiment—an experiment that has done so well, so long, that we are hopeful, and are confident of complete success. But still, thoughtful men tell us, we are only an experiment. The very next volume of our history, may open with the reign of fury and fanaticism, and military despotism. At least, upon us, rests a fearful responsibility. It is for us to give shape and coloring to the ages that are to come after us, and with God's help to give our institutions in vigor and purity, unimpaired, to a hundred millions of enlightened freemen, from the Atlantic to the Pacific, living under Alfred's laws and Washington's constitution, and speaking the language of the English Bible, and worshipping the one, only living and true God, according to the rites of the pure religion of the Son of Mary. All futurity from the North to the South pole, is to have its being in the soul that our generation shall breathe into it. The wilderness, the solitary plain, the green seas of forests now rippling around the Mexican Gulf, and on the Pacific coast, unbroken to the sky, and the winding shores of our internal seas, are to be covered with mighty cities, and adorned with Christian temples. The moral and intellectual power of the North, will be baptized with the generous impulses and glowing aspirations of the South. Learning, art, science, eloquence and charity, are here to have their home, when the last trumpet sounds the knell of time. As we are now a free, united and happy people, so must we be
ONE AND INSEPARABLE FOREVER.

Our age, our race, our *institutions* and the *characteristics* of our country, *physical, intellectual, moral and religious*, as well as the helplessness and the sufferings of our fellow-men, call us to a glorious destiny. We are hereditary freemen. We have never been in bondage to any man. The blood of the Celts, the Normans, the unconquered Saxons, before whom Cæsar and Charlemagne alike recoiled, mingle their heroic currents alike in our veins, along with that great barbaric stream which Rome herself could not withstand. These were our primeval sires. The founders of English liberty, and the men of the Continental Reformation, and the men of '76—heritage, descent and destiny, alike glorious. A necessity is laid upon us to live as freemen, or not to live at all. Whoever else may forsake the sacred cause of liberty, we at

least, must live where freemen live, or fall where freemen perish.

And is there no sign as to what will be the result of the fearful problem now being wrought out? Are there no foreshadowings from Heaven of a brilliant era? Are there no gleams of light already falling upon the picture drawn by heavenly prophecy? Are there no palpable advances of the better and purer forms of civilization? Has not a glorious Gospel gone forth as the pillar and cloud to lead God's chosen ones to the glorious heritage of the free? The means may not always be such as we had anticipated. "Mystery is God's great name." The missionary of the Cross may sometimes speak in the awful thunder of the cannon. Grim-visaged war—an evil, always one of the greatest—an evil in itself, yet so mysterious are the ways of God, that war is often employed as the agent or forerunner of the Gospel.

Pain and Sin are convicts, and toil in their fetters for good;
 The weapons of Evil are turned against itself, fighting under better banners;
 The leech delighteth in stinging, and the wicked loveth to do harm,
 But the wise Physician of the Universe, useth that ill tendency for health.
 An aching bone saves the whole body—
 The furnace of affliction may be fierce, but it refineth the soul.—[*Tupper.*]

Yes fellow-citizens:

Down the dark future, through long generations,
 The sounds of war grow fainter, and then cease;
 And like a bell with solemn, sweet vibrations,
 I hear once more the voice of Christ say, "Peace!"
 Peace! and no longer from its brazen portals,
 The blast of war's great organ shakes the skies;
 But beautiful as songs of the immortals,
 The holy melodies of love arise.—[*Longfellow.*]

The means of human regeneration, as well as the glory thereof, belong to the Most High. We are responsible only for obedience to his revealed will. And our encouragement lies in this: that His mouth "who is the mystery of Goodness," has spoken it, and it cannot, therefore, fail—"that the whole earth shall be filled with his glory." The leaven, of pure religion, shall quicken in the heart of the earth, and work until all the kingdoms and tribes of men shall unite in saying, peace on earth, good will toward men, and glory to God in the highest. The glorious arch of Freedom, shall span the whole heavens, and touch the horizon at both extremities; and upon the summit of its bright circumference, the sapphire Throne of the Son of God shall be erected, and millions of millions of Israelites and gentiles, as they crown Him Lord of all, amid the shouts of adoring nations rolling upwards like mighty thunderings,—shall all unite saying: Alleluia—The Lord God omnipotent reigneth—Praise ye the Lord all creatures—Praise ye the Lord. Amen.

TELLING EXPERIENCES. — We publish, below, a simple narrative of “poor Tom’s” conversion. It is taken, we think, originally, from one of Spurgeon’s sermons. The most remarkable thing in it, to our mind, is the fact that poor Tom had no long story to relate. He could say just nothing at all, but “I am a poor sinner,” and “Jesus Christ is my all in all.” This was saying enough; but many persons seem to think they must say a great deal more. Long and eloquent recitals of one’s religious experiences are more than doubtful. They tended to pride, self-righteousness and hypocrisy. The poor blind man knew only that he had been blind, and had received his sight. Poor Tom knew that he was a sinner, and Jesus was a Saviour, and the manner of his life proved that his knowledge was a living reality.

“A poor man named Tom — got his living by selling pies. In this way he used to visit the low public-houses and other wicked places, and there became the sport of the drunkard and the vile, drinking and swearing with them. As he was one day selling his pies, passing through the low and wretched alleys, he entered the room of a poor dying sailor, and heard him, as he entered, say,

‘I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.’

The words struck him. He stood still, and listened again, and the same words were the only utterance of the poor sailor. They so deeply entered poor Tom’s heart, that as he went along he was constantly repeating to himself,

‘I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all.’

He wondered in what book they could be found, and was determined, if possible, to find them; and for this purpose, as it sounded like poetry, he borrowed a hymn-book from some Christians who had taken an interest in him; he searched and searched, but could not find them. He next took up the New Testament, and there, to his great astonishment, found the substance of what he sought; he was deeply moved by what he read, and it seems that it was here the Lord revealed himself to him.

In the course of his reading he came to the institution of the supper of our Lord, and found it was the command of Jesus that his disciples should observe it in remembrance of him who was their all in all. This

rested in the bosom of this poor man, and he went to the Christian friends who had lent him the book, and told them his thoughts. They were so much struck with the earnest desire of the poor man to honor Christ by coming to his table, that they requested a servant of the Lord to go and see him. He went, and had some conversation with poor Tom, who said he should like to do what Jesus said in the Testament "in remembrance of him;" but the other answered, that it was only for the Lord's people, and "you are aware," said he, "how well known your character is as a drunkard, a swearer, and one who keeps bad company." To this he had no other reply, but "'I am a poor sinner, and nothing at all; but Jesus Christ is my all in all.' and I should like to do what Jesus said we ought." So struck was the servant of Christ that there was more than nature working here, that he made strict inquiries about him, and found that he had not only left his vile practices, but had also ceased to sell pies, in order to get out of the way of temptation. They were most thankful to receive him as one who did know the Lord and loved him, feeling that the Lord would get great honor and glory to himself by such an one. He adorned his profession with a most consistent life and walk, enjoying much happiness and peace with God; so much so, that it was often marked by Christians, some of whom made the inquiry, "How is it, Tom, you always enjoy so much happiness? we are not so." "Oh," said Tom, "I suppose you want to be something; but 'I am a poor sinner, and nothing at all, and Jesus Christ is my all in all.'"

Fellow-sinner, cry to God for light to show you what you are, and what Jesus is for you. Harken not to Satan, or the unbelieving questionings of your own heart. As lost, vile, and helpless, cast yourself upon Jesus, the Saviour of lost sinners. None but God knows the anguish of that torment which never ceases; therefore does he continually warn and admonish you by his word, and in your conscience by his Spirit secretly remonstrate with you, "Why will you die?" Be not so mad and hardened as to reject Him; he will give you power to approach; "seek, and ye shall find." "Him that cometh to me," says the Saviour, "I will in no wise cast out." Believe the word of a God of love to you, and know the blessedness of joining in your heart with poor Tom upon earth and in heaven:

"I am a poor sinner, and nothing at all;
But Jesus Christ is my all in all."

ODE TO AN INDIAN GOLD COIN.

THIS fine poem was written in Cherical, Malabar, and published among the remains of Dr. Leyden, a young Scotch physician of great promise, who died in India at an early age.

SLAVE of the dark and dirty mine!
 What vanity has brought thee here?
 How can I love to see thee shine
 So bright, whom I have bought so dear?
 The tent-ropes flapping lone I hear,
 For twilight converse, arm in arm;
 The jackal's shriek bursts on mine ear,
 When mirth and music went to charm.

By Cherical's dark wandering streams,
 Where cane-tufts shadow all the wild,
 Sweet visions haunt my waking dreams,
 Of Teviot lov'd while still a child,
 Of castle rocks stupendous pil'd
 By Esk or Eden's classic wave,
 Where loves of youth and friendship smil'd,
 Uncurs'd by thee, vile yellow slave!

Fade, day dreams sweet, from memory fade!—
 The perish'd bliss of youth's first prime,
 That once so bright on fancy play'd,
 Revives no more in after-time.
 Far from my sacred natal clime
 I haste to an untimely grave;
 The daring thoughts that soar'd sublime,
 Are sunk in ocean's southern wave.

Slave of the mine! thy yellow light
 Gleams baleful as the tomb-fire drear.
 A gentle vision comes by night,
 My lonely widow'd heart to cheer;
 Her eyes are dim with many a tear,
 That once were guiding stars to mine:
 Her fond heart throbs with many a fear!—
 I cannot bear to see thee shine.

For thee, for thee, vile yellow slave,
 I left a heart that lov'd me true!
 I cross'd the tedious ocean-wave,
 To roam in climes unkind and new.
 The cold wind of the stranger blew
 Chill on my wither'd heart:—the grave
 Dark and untimely met my view—
 And all for thee, vile yellow slave!

Ha! com'st thou now so late to mock
 A wanderer's banished heart forlorn,
 Now that his frame the lightning shock
 Of sun-rays tipt with death has borne?
 From love, from friendship, country, torn,
 To memory's fond regrets the prey,
 Vile slave, thy yellow dress I scorn!
 Go mix thee with thy kindred clay.

THE SON OF GOD'S LOVE A PERFECT REDEEMER.

DELIVERED WEDNESDAY EVENING, DECEMBER 21, 1859, IN CALVARY CHURCH, BY THE PASTOR.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins; Who is the image of the invisible God. *Col. I. 13-15.*

CONTENTS :

The analysis and connection of the text — Terms “invisible” and “image”—Mystery in the subject — The Skeptic and Cadi — Why Paul dwells on the dignity of Christ — Christ God's Son and king — Nicene Creed — Sole author of Redemption — The doctrine raised here by the apostle teaches us :

1. *That our state by nature is one of sin and misery. Term redemption implies this. American Revolution.*
2. *Satan is only God's jailor.*
3. *Redemption, even the forgiveness of sins, is a complete work. Christ is a perfect, not a half Saviour. No purgatory to work out our punishment or fill the priest's pockets. Necessity of faith in Christ.*

WE have already explained that our salvation comprehends justification by faith through good works as fruits thereof unto sanctification in glory—that our salvation consists of two translations, one from the kingdom of darkness into the kingdom of light, that is, from the power of Satan into the kingdom of the Son of God's love—and another translation from earth to heaven—from a state of grace on earth to the inheritance of the saints in light; and we have found that the first translation is in order to the second—that there must be a meetness in our walking worthy of the Lord in all well pleasing, that we may receive the inheritance of the saints in glory. And we have found that regeneration consists in the enlightening of the mind by the spirit of God, and the turning of the heart to holiness, and as this work of the Holy Spirit is a complete and perfect work, so the apostle assures us that we have redemption in Christ, even *the forgiveness of sins*. This we may consider as the primary and fundamental blessing of the Gospel. And as this forgiveness implies a ransom, so our salvation is a redemption, and as an inheritance, suggests a right purchased; so says the apostle, our translation from darkness to light, from nature to God, and from earth to heaven, is a redemption by the blood of Christ.

Emphasis should be placed here on the word *invisible*. Christ is said to be the image not of God, but of the *invisible God*. The perfections

of the *king eternal*, immortal, invisible, who only hath immortality, dwelling in light unapproachable, are made visible to us, in some degree in his only begotten Son, who was made flesh and dwelt among us, whose glory we see as of the only begotten of the Father, full of grace and truth. As the Divine Nature is in itself invisible, it being impossible with bodily eyes to behold Him, so it hath pleased God to make Himself manifest to us in His Son. And though His Son is of the same essence, yet is He a distinct person. An image must be distinct from the original or that whereof it is an image. A copy is distinct from the original, though it may be of the same material and equal to it. As Christ is the image of the Invisible God, it is important that we receive him in his true character. He is a glass wherein we may behold the Divine glory and goodness. Jesus said that it was his business to show us the Father. But it is only in Christ, that we can approach God and live. Out of Christ, He is a consuming fire to sinners.

Now we do not say that in the apostle's description of the Lord God there is no mystery. We do not profess to be able to understand all that is revealed in the Word of God. Mystery is God's name—even the mystery of goodness; but to our mind, faith in what God says is the highest reason. To adore, is better than to reason; to love and worship, and believe, is better than any scientific analysis. But true reason and sincere faith are never antagonistical, for philosophy itself has become a Christian, and science has been baptized kneeling at the cross. I have read of an oriental skeptic, who went to a Dervise, who is a kind of Mohammedan monk or priest, and asked him three questions, namely: 1. It is said, there is a God, who is omnipotent, but I do not see him in any place—he is invisible—show me where he is and what he is. 2. Why is man punished for his crimes? seeing that whatever he does proceeds from God—God being omnipotent, man has no free will. He cannot do anything contrary to the will of God. 3. How can God punish Satan in hell fire, as you teach, since he is himself a fiery spirit, formed of the same element—what impression can fire make upon fire? The Dervise therefore took up a large, hard clod of earth, and struck the man of cavils and questions upon the head. Then the caviler went to the Cadi and complained, saying, I asked this priest three civil questions, and he, without answering them, took up a clod of earth and gave me such a blow on the head with it, as makes my head ache. The Cadi then sent for the Dervise and asked him what he meant by such conduct. The Dervise replied: The hard

clod of earth is an answer to his three questions. He says he has a pain in his head; let him show it to me, and I will make God visible to him; and why does he complain of me, since he says that whatever a man does, proceeds from God, and that I did not strike him without the will of God, for without God I possess no power. And, as he is composed of earth, how can he suffer any injury from a clod of the same element? The objector was silenced, and the Cadi highly delighted at the philosophy and good sense, and wit of the Dervise.

The 14th verse teaches us that as God is the *efficient* cause, so Jesus Christ is the *instrumental* cause of our redemption. We are redeemed by the Son of God's love; and we are redeemed by his blood; and our redemption is here described. It is not freedom from temptation or pain, or sickness or losses in estates, or from temporal death; but from sin — its guilt and reign — *even the forgiveness of sins*. "Redemption is here immediately explained to mean the *remission of sins*. For, unquestionably, when God remits our transgressions, he exempts us from condemnation to eternal death. This is our liberty, this our glorying in the face of death — that our sins are not imputed to us." — *Calvin*.

Do you ask why the apostle dwells so much here on the person and character of Christ as the Son of God, and as the Mediator? We answer,

1. Because it was agreeable to his own feelings. He seems to say, my heart is so full of Christ — I have such admiration and love for him — and such a lively sense of what he has done for me, that I can never make mention of his redemption of sinners without at the same time, giving utterance to my profound gratitude for redeeming grace. There are those now, who in passing before the cross or high altar of the church, always bow the head, and others bow the head turning to the East, whenever the name of Jesus occurs in the Creed, or in public service. The literal and formal bowing at the name of Jesus, however, is nothing without an apprehension of his true character as a Mediator. His name should never be mentioned in a light and irreverent way, but always with the liveliest emotions of gratitude; but nothing will save us except the washing of regeneration, even the renewing of the Holy Ghost.

2. A second reason why the apostle dwells here on the person, character, authority and work of Christ in such lofty terms, was that he might convince the Colossians that Christ was really fit to be king and head of his church, and the sole author of Redemption, and that therefore, they should not corrupt the purity of the Gospel by which they

had been converted, and made to have a hope laid up in heaven. He insists upon it again and again, and with great beauty and force of argument that Christ was himself all in all to his church — an inexhaustible sufficiency, and that no additions could be made to our redemption from human tradition, or philosophy, nor from Hebrew ceremonies. The fact, moreover, that Paul here gives such prominence to the sonship of Christ, to his exaltation and reign as God over all things, renders it probable that even erroneous opinions on these subjects had then been introduced amongst the people at Colosse, by those false teachers who opposed the preaching of Epaphras, their pastor. The parallel passage in Eph. i: 20–23, is exceedingly strong and beautiful: “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion and every name that is named, not only in this world, but also in that which is to come; And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.” Jesus Christ is here described as to his true character and mediatorial work. He is the Son of God — God’s *dear Son* — *the image of the Invisible God, and the first born of every creature*, and yet the end, subject, object, owner and sovereign of all things.

I. Christ is the Son of God by an ineffable generation, which we do not comprehend. He is the Son of God by a miraculous conception, which is a mystery, and also by the nature, sanctification and power of his mission, and by the power of his resurrection, and the dignity of his person. And He is more — “He is God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate.”*

II. Jesus Christ, God’s dear Son, is a king. He has a kingdom, into which God the Father translates all who receive Him, even all who believe in his name. Christ executeth his office as a king by “subdu-

* Nicene Creed. “The apostle calls Jesus *God’s beloved Son*, because God gave him that appellation by a voice from heaven at his baptism; also to intimate that the faithful subjects of the kingdom of his Son are the objects of his love.”—McKNIGHT.

ing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.”* He rules, however, over none but a willing people. In delivering them from the power of darkness, he wins their love and obedience for himself. As Christ is our king, by whom, and by whom alone, we have redemption, it becomes us to obey all his commandments. We must take his yoke willingly, and rejoice in his service. We must cast off more and more the opinions and works of darkness; and put on the armor of light; and walk as heirs of the inheritance of the saints. All Christ’s people being translated in this world from the power of darkness into the kingdom of his grace, shall be certainly translated at last to the kingdom of his glory. “Fear not little flock, for it is the Father’s good pleasure to give you the kingdom.”

III. Christ is the author of our redemption. According to verses twelve and thirteen, it is God the Father, who hath made us meet for the inheritance of light, by delivering us from the power of darkness, and translating us into the kingdom of his dear Son; and here in the fourteenth verse, the apostle goes on to explain more fully the process of this deliverance and translation. *In whom we have redemption through his blood, even the forgiveness of sins.* Our redemption then, is not a small affair. It is the fruit of Christ’s death. It was secured for us at a great price—even at the price of the blood of the Son of God. “Christ hath redeemed us from the curse of the law, being made a curse for us.” Our redemption consists chiefly in the forgiveness of sins. This is its great blessing. And from the pardon of sin flows all the fulness of the benefits purchased by Christ’s death. Various terms are used in the Scriptures to signify this act of divine mercy. It is called “passing by” our sin; “blotting it out”; remembering it no more, and the not imputing of it to our account,—but, all the terms employed denote that Christ has taken away the guilt of all who believe in Him.

The nature, author and means of redemption, as stated by our apostle, teach us,

1. *That by nature, all men are in a state of sin and misery.* They are in bondage to Satan. We cannot say with propriety, that a man is restored to health, who has never been sick. We could not say that the American colonies declared their independence of the British crown, if they had never been subjects of Great Britain. So the idea of our re-

* See the Catechism.

demption necessarily implies our captivity. Our new life in Christ presupposes our death in trespasses and sins. Jesus came not to call the righteous, but sinners to repentance. He came to seek and save that which was lost.

We have redemption through his blood. Prominence, in the Scriptures, is given to the sufferings of Christ. We are redeemed and reconciled to God by the blood of the cross. We are no where said to be redeemed by his innocence, by his example, by his incarnation, by his miracles; nor by his teaching, though all that he said and did are doubtless included in his perfect work, and was necessary to our ransom; but, it is by HIS BLOOD we are redeemed. Hence it was that the apostle was determined not to know anything among the Corinthians, but Christ and him crucified. His glory was the power of the cross. "Neither by the blood of goats and calves, but by his own blood, Christ entered once into the holy place for us." "We are not redeemed with corruptible things, as silver and gold; but by the precious blood of Christ, as of a lamb without blemish and without spot." All that Christ did could not have been a sufficient ransom, had he not crowned all his other actions and sufferings by laying down his life for us. His bloody and violent death does not exclude his former obedience, but is the complement and crowning of his obedience. Rom. v, 17-21.

2. *Satan is nothing but God's jailor.* The price of our redemption was not paid to him. No satisfaction is given to him to let us go free from his slavery. The price was paid to the Justice of God, and when it was satisfied, then the way of escape from the power of darkness and the dominion of Satan was opened. And now being justified by his death, much more shall we have life through his life. For we are translated from the kingdom of darkness into the kingdom of God's dear Son, that we may be his people and dwell with him, and reign with him forever.

3. *Our redemption is a complete and perfect work.* It is just to God and suitable to man. God is just, and yet justifies the ungodly who believe in Jesus. For Christ is the end of the law for righteousness to all that believe in him. There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. "They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life, do either accompany or flow from them," and at death their souls are made perfect in holiness, and at the resurrection, they are clothed again with their bodies and openly acknowledged and acquitted,

and made perfectly blessed in the full enjoyment of God to all eternity.

Observe, then, the completeness, the amplitude of our redemption through the blood of Christ. *It is even the forgiveness of sins.* Not a partial, and slight, and temporary forgiveness, but a solemn act of God's remitting, for the sake of an infinite ransom paid down by our Almighty substitute, the guilt and punishment of all our sins, and that forever; and restoring the believing soul to all the rights and blessings of spiritual life here, and of the heavenly inheritance hereafter. Thus, "blessed is the man to whom the Lord doth not impute sin"—"whose iniquity is forgiven, and whose sin is covered." With two remarks I close this lecture:

First. Since such is the amplitude of divine forgiveness through the blood of Christ, there is then no place for works of supererogation; nor is there any place for the doctrine of purgatory. For, the forgiveness of sins by the blood of Christ, takes away the *punishment*, as well as the guilt of sin. Christ does not do his work half way. He does not remove our guilt, and then send us to purgatory to work out our punishment. This were to make Christ only half a Saviour. This were to make a personal righteousness of our own, at least, a part of the ground of our justification, which is contrary to the Word of God. We are not half way saved by grace, and then sent to purgatory to work out the other half. We are saved by free grace. There is no merit in human satisfactions. There can be no efficiency in penances and pilgrimages. It is not by our suffering neither here, nor hereafter, that we are to be saved. The doctrine of purgatory and of paying for prayers and masses for the dead, is an invention of men to fill their pockets, and make strong the chains of their power over the consciences of men. The Gospel teaches that we are justified by faith, and have redemption perfect and complete—even the forgiveness of sins full, free and everlasting, through the blood of Christ. Our deliverance from the guilt, pollution, power and consequences of sin, temporal, spiritual and eternal, is complete. "The GIFT of God is eternal life through Jesus Christ our Lord."

Secondly. We must not forget the necessity of faith in Christ as the receiving and connecting link between the blessings purchased by his death and the soul of the penitent. Our salvation "is of faith, that it might be by grace." "Being justified by faith, we have peace with God." "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." "In whom," says the apostle, "we have redemption, through his blood." There is no

redemption, but through blood, for there could be no redemption till an adequate ransom and recompense were given unto Divine justice for the wrong done to the universe by sin. And though Christ, by his obedience, suffering and death, has paid the ransom, yet it will not avail us unless we accept it. His death cannot be our ransom from sin, unless we are in him, and by faith united to him. Redemption in him is the forgiveness of sin through his blood. None but Christ was fit to pay this ransom and make suitable recompense. In whom, then, have we redemption? In Jesus Christ, GOD-MAN, and in Him alone. And how are we to be united to Him? By believing upon Him. "To escape the wrath and curse of God, due to us for sin, God required of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption." *Ques. 85 of the Catechism.* And "faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel." We must receive and rely then, on the record which God hath given us of His Son. It is faith that applies to Him for the benefits of His redemption. Faith is the hand that takes hold of Christ. There is fresh water enough on the globe to satisfy the thirst of all animals and men, yet it must be applied, and where it is not supplied they die. The Atonement is ample. Christ's blood is infinitely precious; but we must accept Him as our Saviour. As it was by faith Noah went into the ark, so must we receive Christ. Our Lord explains that faith in Him is just what looking was with the dying Israelites, for whom Moses lifted up the serpent of brass in the wilderness. John iii: 14. To believe in Christ is to do just what the man-slayer did by flying to the city of refuge; and what Paul did by building on the sure foundation in Zion. Faith is the receiving and resting wholly on Christ for righteousness and salvation as He is offered in the Gospel. "Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities." There is forgiveness with Him that He may be feared. Psalm cxxx, 4, 7, 8.

AN OLD PATENTED ARGUMENT is to shout traitor, cry treason, lunatic, infidel, heretic, atheist, against an edversary whose arguments are not answered; and then, when you have the power, be so kind as to burn his body at the stake for the sake of saving his soul from hell. CAIN took out the first patent for this style, but it has been used in all ages and countries, and among all nations.

THE MISSION OF CHILDREN DYING IN INFANCY.

THAT scourge of infancy, the scarlet fever has spread great affliction through this State no less than through this city. Many families have been thrown into deep sorrow, and many hearts will carry the traces of this bereavement with them in silence and sorrow to the grave. For the departed the removal has been a happy one. For them no regrets need be felt. And why regret them? There seems no truth clearer than that those who die in infancy are gathered home to heaven. They have gone to be with Jesus, with Him who gathered little children in his arms; who carries the lambs of the flock in his bosom; who knowing the secrets of the world where he had been with the Father from eternity, has said, "That in heaven their angels do always behold the face of my Father which is in heaven:" Matt. 18: 10: that is, these little children are the objects of the guardian attention of angels who are beings of such high position as to stand in the immediate presence of God. These holy angels do for them what was done for Lazarus, carry them at death to the bosom of Jesus.

Under these circumstances, it is well for us to ask, why were they sent into this world on a mission so brief and yet so sorrowful. It might be enough to feel that the end of their short sojourn had been answered by their being raised from this state of sin to the glories of the redeemed, without having had to struggle with the sorrows and discipline of a life of preparation and toil; that they were translated from this house of bondage to the Canaan of the skies, without having to endure the forty years' sojourn in the wilderness.

There must however be other ends intended by Him who loved them and gave himself for them. To those lambs of the flock does the truth apply, "None of us liveth to himself, and none dieth to himself": Rom. 14: 7. For other ends than our own personal advantage or salvation, is each one, even the least of us continued in, or withdrawn from, the world of probation and sin. If flowers are alphabetical heiroglyphics wherewith the Creator has written on hills and dales mysterious truths; much more,

"Thou fairest flower, no sooner blown than blasted,
Soft silken primrose fading timelessly;"

much more must these beautiful buds of innocence and affection so soon blasted in so many households, have been—the exquisite and

touching emblems of deepest truth. In dropping them into the midst of happy homes, like stars falling from heaven, to linger there and shine for a little season with the beauty of the heavenly paradise and then shoot back again to their original sphere to shine as the stars for ever,—He who thus sent them and thus withdrew them, intended they should live for others during their brief stay. He had lessons they were sent to give, truths they were sent to illustrate and impress. The doings of providence are but the illustrations of the Scriptures. The principle of instruction by acts involving a parabolic meaning, so common under the Old Testament in the days of the prophets, is still common in our heavenly Father's dealings with men. I mean that many of God's acts are intended as lessons embodying important truth. Such is the mission of infants soon snatched away to heaven. Amid the shades of these dispensations, we may read, in lines deep and touching, wherein bright hues of heavenly coloring are blended with some of the deepest shadows of earthly sorrow, truths which we might have never learned in any other way, and which God saw necessary to impress with the indelible power of mingled grief and affection on the suffering heart.

They were sent to raise your hearts to heaven. What hour of the day is there in which they are absent from your thoughts? And during the hours of night, when the soul deepest in your confidence knows it not, your sleepless eyes water your pillow with tears, as your aching heart is far away from earth with them on those hills of light where in eternal day they are walking with Jesus. When now you think of them, you must think of heaven. No more effective means could be taken for keeping heaven in mind than taking thither a beloved child. And then with this will be blended an impression painfully deep and abiding of the emptiness and uncertainty of the most cherished objects of earth. Nothing can force this truth so ineffacably on the heart. The tenderness of the soul under such a bereavement makes it susceptible of impression, the nature of the blow gives the deepest traces to the lines thereby impressed. The greatest wisdom set to devise the best means of sobering our thoughtlessness by making us think and feel constantly how uncertain and how undesirable is earth, how steadfast and attractive is heaven, would say,—give the person a lovely child and then remove that child to heaven. By this process alone, after others had been tried in vain, has many a fond mother been so chastened and won from earth, that those around her have felt,—

“ Her home is far, O far away,
The clear light in her eyes
Has nought to do with earthly day,
'Tis kindled from the skies.

“ Wrapped in a cloud of glorious dreams,
She lives and moves alone,
Pining for those bright bow'rs and streams,
Where her beloved's gone.”

Thus weaned from earth and longing for heaven, you think,— How do they thus enter there? Not because they were untouched with the taint of sin,—for death could not have passed on them, had they not sinned;—but by the merits of Him whose blood cleanses from all sin, and by the new-creating influences of the Holy Spirit who alone can quicken those dead in trespasses and sins. The blood of Jesus atoned for them; the Spirit of Jesus removed from their souls every sinful tendency that rendered them unfit for heaven. How powerfully then are these truths taught by the mission and removal of infants. You have trusted them to the merits of the Redeemer; to Him therefore are you drawn with confidence to trust your own interests and your own soul.

They were also sent to teach you the truth, “It is an evil and a bitter thing to sin against the Lord, your God.” A bereaved parent once remarked, Death never approaches us more painfully than through our children. Nothing can show more touchingly the deadly character of sin, than their sufferings and death. Any person with the common feelings of humanity realizes this in seeing the sufferings of infants in general. It comes home with the deepest possible power to the heart when the parent is standing over the grave of his own infant.

In trials such as this the heart is schooled into submission to the divine will. We feel while lingering amid the ruins of blighted hopes and broken hearts, that He who took, has but taken what He gave; that to Him more truly than to ourselves did they belong who have been gathered to his bosom; and that our highest wisdom is in feeling the infallibility of his wisdom, the certainty of his love, the steadfastness of his truth; and that in darkest hours He says to our hearts, “What I do, thou knowest not now, but thou shalt know hereafter.” There is an oriental apologue—A gardener had a very rare and beautiful flower which he valued highly and tended with great care. One morning he missed it from the stem; he inquired concerning it, and was told the owner had taken it. He paused and was silent.

Your great consolation was in their dying that they were in the

hands of Jesus. As when the mother of Moses laid the child by the river's bank,—you laid your child amid the shadows of that angry river over which is gathered the darkness of death; and as you withdrew weeping, a greater than the daughter of Pharaoh, the Son of God found the forsaken one, and adopted him into the family of the King of Kings, and bestowed on him that wondrous love which makes us called the sons of God. Like the martyr Stephen, they found their departing spirits received by Jesus. At the point in the valley of the shadow of death where father and mother forsook them, the Lord took them up. Nothing touches the heart of a parent more deeply than kindness shown to a child in distress. How strong then should be your love to Jesus when you think of such kindness to your child, of help rendered when none other could help, of life and immortality bestowed amid death, and of love conferred on them which gives them the highest privileges of heaven. Their removal was the effective means taken to lead you to love the Lord Jesus.

How much is there to soothe you in the assurance that those you love so well, are already awaiting you in heaven. “You have lost a child,” says good old Samuel Rutherford; “nay, she is not lost to you who is found to Christ; she is not sent away, but only sent before, like unto a star, which going out of our sight, doth not die and vanish, but shineth in another hemisphere: you see her not, yet she doth shine in another country. If her glass was but a short hour, what she wanteth of time, that she hath gotten of eternity; and you have to rejoice that you have now some treasure laid up in heaven. Do you think her lost, when she is but sleeping in the bosom of the Almighty? Think her not absent who is in such a friend's home. Is she lost to you who is found in Christ? Oh now, is she not with a dear friend, and gone higher, upon a certain hope that you shall in the resurrection see her again? Your child was a part of yourself; and therefore nature in you, being, as it were, cut and halved, will indeed be grieved; but you have to rejoice, that when a part of you is on earth, a great part of you is glorified in heaven.”

“Nearest to God in childhood! It is true;

For then the heart wears not the deepened stain
That after years bear to it; morn's sweet dew

Has not yet sought in the blue sky, again,
Its first fair home;—Hope's sunshine is unshaded,
Joy's opening blossoms have not drooped or faded;
Life's verdant paths have not been sadly trod
By weary feet! the heart is near to God.

"Yes, ye are near to God, ye little ones !

Nearer than those whose bright eyes have grown dim

With bitter tears,—to whose sad heart there comes

No day unmarked by suffering and sin.

Ye have not found, amid earth's blooming bowers,

Shadows with sunbeams blended, thorns with flowers ;

Ye sport in sinless mirth on the green sod,

'Neath the blue sky ;—yes, ye are near to God."

Your household have been going before you thither. When you come to die, you may have much anxiety concerning your children you are leaving behind ; you will have none concerning those who are already in heaven. When you arrive there you will not find yourself a stranger in a strange land. As you enter the haven where the weary are at rest, you will see on the strand eager to welcome you, those whom you loved so tenderly and mourned so deeply on earth. There the winter is past ; the rain is over and gone ; nor the clouds return after the rain. Then will you realize the fulness of instruction embodied in the lessons of sorrow. You will read them no longer through a glass darkly, but face to face in the light of heaven. As you rush to the arms of the long lost and loved, you will feel that like Joseph in Egypt, they were sent before you to preserve your eternal life, and their separation from you and removal to heaven at so early an age, are owing your first penitential look to Jesus and your safe arrival in heaven among the host of the redeemed and blest.

G. B.

PROSPERITY AND ADVERSITY.—The virtue of prosperity is temperance ; that of adversity fortitude. Prosperity is the blessing of the Old Testament ; adversity that of the New ; which carrieth the greater benediction and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse like airs as carols ; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes ; and adversity is not without comfort and hopes. We see in needlework and embroideries it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground ; judge therefore of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odors, more fragrant where they are incensed or crushed ; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Bacon.*

SAN FRANCISCO BIBLE SOCIETY.

WE have received the Tenth Annual Report of this Society, from which we learn that it is in a prosperous condition. *Forty-three thousand, four hundred and ninety-one* copies of the Scriptures have been issued from the Society's Depository in this city during the past ten years. Of this number 5,558 were donated to our Shipping, Hospitals, Prisons and Mission Sabbath Schools. For the tenth year the Society's issues are: Bibles sold in the English language, 3,101; Testaments, 3,471; Bibles in Foreign languages, 119; Testaments, 170. The total amount of issues for the year, 8,281; total donations, 1,439. Value of donations, \$526.50. Total receipts for the year, \$11,173.08. Total expenditures for the year, \$11,173.08.

We rejoice in the labors of the Society's colporteurs, and hope they will be able still more and more fully to carry out the grand design of the parent Society, by furnishing every family in the State with a copy of the Holy Scriptures. This is the only way the Scriptures of God can be furnished to the people of our valleys and mountains. The State cannot do it. We do not wish the State treasury to be employed in supporting missionaries or colporteurs, or used for building churches; but we wish every human being to be acquainted with God's Word and to believe in His Son Jesus Christ. What the State cannot do, Christians can and should do by associated voluntary effort. And as the object of the Bible Society is simply to circulate the Word of God in our *Protestant* English translation, and such other versions as the Society may approve of, there should be no difficulty in all Protestants working together in behalf of this Society. We are happy to take from the Report of the Society's able, efficient and excellent Agent, (Rev. F. Buel) the following remarks on the formation of the Society, and to concur in his views as to our obligations to the Bible for our Institutions, and our dependence upon it for that morality which is essential to their vigor and preservation.

"Ten years ago," says the Agent, "a congregation of Christians and benevolent people were collected, at the Methodist Church on Powell street, for the purpose of forming the San Francisco Bible Society. It was on the evening of the first day of the week. The hum of business, as the buyer and seller had driven their bargains in trade, and the ringing of the ax and hammer as the mechanic was hurrying to completion

the half-finished buildings of the young city, had both ceased, not because it was holy time, but because the shades of night precluded the prosecution of toil and business, and still this silence was meet and timely, for at that hour an institution was to be organized, whose aims and interest, although they might effect beneficially the relations of mankind in the ordinary business of life, had respect also to his social and spiritual interests; not alone to his well being in this world, but to his happiness and glory, in the world to come.

“Thus for the State, it is claimed that the primal idea of civil liberty is found revealed in the Word of God; that the laws of civilized States for the protection of property and life, are derived from the principles developed in the commands of Moses; that the morality taught in the Bible is essential to the perpetuity of our free institutions, and that the sanction of divine authority is necessary to secure in our State the proper performance of the relative duties of rulers and citizens. So in our social relations, we hold that the domestic institution, that is *home*, with its blessings, is the gift of the Bible; that *woman* holds her present position in society by the light of Christianity, and that modern civilization is the product of the Christian religion. And yet it is in our religious institutions that the blessings which we derive from the Word of God culminate; hence is the Christian ministry wisely designed by God for the promotion of morality and religion on earth; hence is the Christian Sabbath, instituted by divine appointment for public and private worship and communion with our Maker, and for rest from secular employment and cessation from ordinary business. A divine appointment we repeat, for however competent the State may be, to take from the divine ordinance of the Sabbath, such portions as may be for physical and temporal benefit, and make them its own, and therefore obligatory on its citizens by legal enactment, the authority of the State is utterly incompetent to originate or effect the Sabbath in its spiritual nature, either to confirm, add to, or detract from the obligation resting upon us for its observance, growing out of the divine appointment. And we hold further, that in God’s Word, and in God’s Word alone, are found answers to those great questions which stir deep in the heart of humanity. What is the object of man’s being? Whence comfort in sorrow, distress and bereavement? Whence pardon of sin and reconciliation to God? And what the hope of immortality? Men have gone with these enquiries and knocked at the door of human reason, and no voice has answered their call. They have gone to the light of human learning, and found the light therein darkness. They have gone to the Word

of God, and God has answered them out of His holy place, with the light which lighteth every man that cometh into the world. Are these claims which we make for the book far reaching and comprehensive? God, its author, is perfect, and the Book is perfect also."

PRESBYTERIANISM IN NEW ENGLAND.

ONE of the most hopeful signs of the times in the Home of the Puritans, is the manifest tendency of many of the New England people to get back to their old landmarks. There always has been a precious, elect seed there, and now again the harvest is beginning to appear. Many churches remained sound in the faith, even when it was the fashion to swing away from the Saybrook platform, and the doctrines of Edwards and Dwight. Amherst, Williams and Dartmouth Colleges, and some others, of equal or less fame, have been mainly guided by orthodox, able and pious men, even after Harvard became Unitarian, and Yale was suspicious. Whatever revival of orthodox evangelical religion there may be in New England, we ascribe, of course, to the Word and Spirit of God, but the secondary agencies are no doubt to be found in the influence of the Colleges we have named, to the circulation of books and tracts, and to the preaching of godly men. It is greatly to be lamented that the public reading of the Scriptures and the expository mode of preaching have not been more common in the New England pulpits. We have read of one minister who succeeded in keeping his congregation fast anchored to the old faith, by persistently singing at the close of every service, the Trinitarian doxology. There is no doubt but more attention should have been given for the last half century to the public reading of God's Word in the pulpits of our country, especially in the Eastern States. And we regard it as a happy thing that Providence has introduced into New England in our day so much of the Presbyterian element. A New School Presbyterian Synod has been held in Connecticut, and a synod of our own church met a few months since in Boston, and we have now several congregations, and several able and excellent brethren laboring in Massachusetts. It is with great interest we learn also, that the books of our Board of Publication are gaining much favor in New England. Messrs. Tilton & Co., Boston, have made arrangements to keep a full assortment of them on hand. Every denomination owes it to itself as well as to the head of the Church, to support the periodicals and circulate the books that teach and uphold what it believes to be the truth which is unto salvation. The revival of Presbyterianism in New England is a hopeful sign.

EDUCATION IN CALIFORNIA.

As specimens of the way in which the proceedings of the Synod, at its late meetings in this city, in regard to education, are regarded, in the East, we copy the following from the *Home and Foreign Record of the Presbyterian Church in the United States of America*, for December last. It is from the pen of the able Corresponding Secretary of the Board of Education—Dr. Van Rensselaer.

DR. SCOTT, OF CALIFORNIA, ON CHRISTIAN EDUCATION.

“Dr. Scott, of California, has long been known as the friend of *Christian education*. It has been his desire, for some time past, to establish on the Pacific coast a College under the care of the church, and to take other measures to promote the religious training of the rising generation. He has always advocated the union of religion and learning as an element in the best form of education. In regard to the public schools, Dr. S. has taken the position that no definite form of religious instruction ought to be made obligatory by *the laws of the land*. We presume that he would rejoice as much as any, to see the people universally acquiesce in the reading, and study, of the Scriptures in all the public schools.

The Synod of the Pacific, with Dr. Scott's earnest advocacy, has resolved to establish an Academy at San Francisco.

SYNOD OF THE PACIFIC.

“For several years the attention of the Board of Education has been directed to California and the Pacific coast. The usual difficulties in establishing institutions of learning in new countries have been experienced. And very little has been accomplished by our church in behalf of Christian education in California although our brethren have shown much anxiety on the subject. The Synod of the Pacific resolved to establish an Academy in San Francisco, in the hope that it may be the nucleus of a College or University. The proposed plan is under the *right auspices*. The Synod itself is the proper body to undertake the educational enterprise. We understand that the brethren of the Synod were generally in favour of this mode of action; there being but three dissentients.

The Synod begins in the *right way*. An Academy is demanded immediately. A College must follow as soon as possible, although it might be desirable even now to have such an institution. But it is

well to begin with the practicable, and with that which is most wanted.

The Academy is in the *right place*. It is perfectly obvious that San Francisco must have educational institutions, worthy of its commanding position, its growing prosperity, and its general influence. Whether the College, or University, shall ultimately be located there, is a question which Providence will decide. But no one can doubt that a first-class Academy is immediately and permanently demanded in such a locality.

The work is undertaken by the *right men*. The Rev. Dr. BURROWES, formerly Professor in Lafayette College, has been appointed Principal of the institution—a ripe scholar, a good disciplinarian, a faithful minister, and a courteous gentleman. The Rev. ALBERT WILLIAMS is associated with Dr. BURROWES in forwarding the enterprise, and has given up his own private plans, with the view of throwing all his energies and practical skill into the Synodical institution.

The Academy is established at the *right time*. There is no time to be lost on such a coast. Things move quickly in California. Therefore, it was wise to open the Academy *at once*; and it was to be open on the first Monday of November, in the fine, large basement room of Dr. Scott's church. May God bless the Synod of the Pacific in their undertaking, so auspiciously begun."

In the *Presbyterian*, of Philadelphia, we find the following :

EDUCATION IN CALIFORNIA.

"The recent removal of the Rev. George Burrowes, D.D., to California we regard as likely to have an important bearing on the educational interests of that new and important State, especially as to the responsibilities of the Old School Presbyterian Church, in as much as his well-known scholarship and experience in a Professional chair admirably qualify him for such service. By a coincidence which seems providential, the Rev. Albert Williams, one of the pioneers of the gospel in California, who had been residing for some years past in the Atlantic States, returned to San Francisco, and also thought of turning his attention to teaching. With two such men at hand, the Rev. Dr. Scott and other brethren there thought it a most favorable opportunity for laying the foundations of a College under Presbyterian auspices. As we understand their views, the design is to begin for the present with an Academy, in the hope that in time it may be expanded to collegiate dimensions. We regret to notice, however, from the report of the proceedings of the Synod of California, in the November number of the *Pacific Ex-*

positor, that several of the members of that body are strenuously opposing the enterprise. The report in favor of it was prepared by a committee of which Dr. Scott was chairman, and seems to us in every way a very proper and admirable paper. Why it should encounter the opposition of our own ministers and ruling elders does not very satisfactorily appear. At this distance their course seems injudicious and injurious to our Presbyterian interests, especially as they avow their intention to throw their influence in favor of an institution said to be under the control of Congregationalists and New-school Presbyterians. Even though there may not be sufficient strength among the Old-school Presbyterians for the endowment of a College at present, surely it would seem wise to improve their available facilities by uniting upon an enterprise which, with proper nurture, would probably grow into a College. Princeton, Hampden Sidney, and other of our oldest and best Colleges, sprang from small beginnings, and the venerable men who originated them, were of the impression that it was the duty of the Church, at the outset, to furnish proper means for the education of her sons. As Old-school Presbyterians, we have lost much by not more promptly occupying California with ministers, and it is to be hoped that we shall not add to our misfortunes there by neglecting to undertake, in proper form, the work of education. We trust the enterprise may go on, and that our brethren in that Synod will be able all of them to unite in its support cordially and efficiently."

COMPLIMENTARY.—The *Congregationalist* says: "We have always had great respect for the brain-power of the Presbyterian Body, until the late Home Missionary movements of the Alton Presbytery, and the General Assembly which endorsed its acts. It seems to us that, on Home Missionary matters, Presbytery is now gone mad, or rather—if such an expression may be coined—*gone foolish*; and that the events of the next year or two, will teach the most obdurate unbeliever that it is vain to put one's trust in princes."

The Presbyterians will find by degrees that a good "post and rail fence" is the best preservative of union between them and brethren who love and esteem them as the Congregationalist does. The extract we make above is a fair specimen of the sentiment entertained by others, but the most of Christians have a notion of good manners that prevents them from always saying all they think.—*Pres. Banner.*

A SUNDAY LAW.

WE have received several copies of the following petition :

“ To the Honorable the Senate and Assembly of the State of California :—

We, the undersigned, citizens of ———, do earnestly petition your honorable body to enact a law closing places of business and suspending mechanical labor on Sunday, the first day of the week. We thus petition, believing that our natures demand such a rest, and that the welfare of our State will be greatly promoted thereby ; as in duty bound, your petitioners will ever pray.”

This petition is, we understand, to be pressed for signatures throughout the State, and then brought before the Legislature. As it is thought desirable by a number of our fellow citizens to have our views on this subject, we have no hesitation in saying that we see no reasonable objection to this petition, provided a law can be framed that is equitable and just. There are certain points in regard to Sunday laws that seem to us perfectly plain and easily understood. *First*, we do not doubt the constitutional right of the legislature to make a law concerning a day of rest merely as a *civil regulation*. The legislature may certainly exercise the right of passing laws for the preservation of health and the promotion of good morals, and in so far as one day of rest out of seven may be deemed conducive to this, just so far the province of the legislature may extend. But it is so difficult to pass a law on this subject that is *just and equitable*, that the legislature may well hesitate as to the expediency and prudence of it, even where the constitutional right is clearly admitted. We have always maintained that it was proper for the legislature to make just and equitable laws about a day of rest, as a mere *municipal, police or civil* regulation for the government of man as a member of society. Though we have been most grossly and persistently misrepresented on this subject, our own language has never varied, nor admitted an honest difference of construction as it seemed to us. We have uniformly maintained that it was competent for the legislature to pass laws about a day of rest as a mere *civil* regulation ; and we have just as uniformly maintained that the legislature has no constitutional right to discriminate between days on *religious grounds*, or to legislate for a day of rest as a *religious day*, or for *religious purposes*, nor to pass any *religious laws*. As the province or jurisdiction of the Church is purely *spiritual*, so we think the province or jurisdiction of the State is purely *civil*. We think that our friends, the General Congregational Association of the State, and their “ Ajax Telamon,” who demand that the legislature shall pass a Sunday law because we are

“a Christain State,” “a Protestant Christian nation, and because our “constitution and laws recognize Christianity and the Sabbath as a holy day by divine appointment,” are altogether mistaken. It is against such assumptions and against such reasons for a Sunday law that we protest. If the legislature, in its wisdom, shall undertake to pass a Sunday law, as we hope they may, it is desirable that even the word religion should not be used in reference to it, and that it shall be short and simple in all its requirements, and that its provisions may be as just and equitable to all classes of citizens as possible. We object to the legislature assuming in any way to dictate about religious rites, or worship.

Now if our legislature must pass a law requiring the fourth commandment to be kept, *because we are a Christian State*, then and for the same reason, it must pass laws for the better observance of the first and third commandments; in fact, it must decide what constitutes Christianity, and then pass laws promoting and defending it. But it is said we have laws against murder, theft, perjury and the like, and these are Christian laws. Rather they are Judaic. The substance of them is in the Decalogue. But their origin is long before the Decalogue. They are not distinctive laws of Christianity. If the legislature then makes a law for securing a day of rest, let it be made without any reference to the fourth commandment, just as the law against perjury or murder was enacted without any reference to the Decalogue. Our laws concerning murder and marriage, and a day of rest, are older than Christianity. They go back beyond Moses. They come to us from the traditional precepts of the Patriarchs, which are as old as the creation. Our Lord tells us the law of marriage was ordained in the original creation. It belongs to the human family. Our legislature has no power to decide that there is a God, or that the Bible is his Word, nor to pass any law because Revelation or Christianity requires it; but they have the right to make laws according to our Constitution for the welfare of the people, and if those laws are in conformity with our religious sentiment, and promote our religiousness, so much the better. But the legislature, as such, cannot make any *religious laws*. We do not wish the doctrine ever to be established among us that the legislature may assume that we are “a Christian State,” “an evangelical Protestant Christian nation,” and pass laws accordingly, requiring Sunday to be kept holy, after the Puritan method, *because evangelical Protestant Christianity demands it*. We do earnestly protest against any Sunday law on *such grounds*, or for *such reasons*. It is plain, if the legislature this year has

such a right, then next year, or at any future time they may see fit, they may pass a law *forbidding* Christians to keep the Lord's day holy. It is true beyond all doubt, and most happily so, that Christianity is the prevailing faith of the American people and the basis of the civilization of our day. And it is an inevitable result from this, that its spirit should infuse itself into our literature and schools and laws — just as the atmosphere exerts an influence upon our health; for it is as natural that our religious sentiment should pervade our organic existence, as that the national sentiment of liberty should find its utterance in our legislation. But there is this difference, our religious sentiment pervades our organic forms of national existence as the Spirit of God does the human body — unseen, unexpressed by outward signs. We are a free and independent people. Our government is a Representative Republic. *So we have declared* — this is what we say in our Constitution and fundamental laws. We are therefore in fact and in form, as well as in the spirit and form of our government, *professedly and organically Republicans*. But we are not *organically* Christians. Neither indeed can we be made so. For our constitution and our laws do not avow or profess any such a thing, nor do they in any way require of us as citizens any thing distinctly Christian in order to our enjoyment of the highest privileges and honors. Our organic life and our ethnic unity give no *pro forma* evidences of our evangelical Protestant Christianity. Nor does our Common Law, for our Constitution and statute books have taken the whole subject of religion from the jurisdiction of Common Law by saying there shall be no laws, tests or statutes on the subject.

We have maintained elsewhere, and do still maintain that *organically* we are not a Christian people — that our Federal Government, as such, is not *per se* or *pro forma* a Christian Government, and that though our Government *per se* has no religion, yet it is not godless, nor are we an infidel nation. Our Government is not godless, nor infidel, because it has never made any such avowal, and the American people are preëminently a religious people, and are so from choice, and not by constraint of law. A bank corporation or a railroad company is not godless, nor atheistic, because they do not begin their meetings with prayer, nor avow the creed in their constitution. All its members may be devout, and yet the corporation as a machinery for business, know nothing of religion at all. We beg here to refer to our Tractate, quotations from which, covering all these points, are omitted for the want of room.

Again, whatever the legislature may or may not do, we wish that honorable body to be kept absolutely free from priestly interference or ecclesiastical dictation. The sovereign people of the State, through their General Assembly, are quite competent to make their own laws, without the supervision of religious bodies, or lectures from conventions and Synods. We are very sure the legislature can do better for us, if left wholly unembarrassed — wholly free from the resolutions of ghostly councils.

Secondly. So much for the State; now as to the duty of the Church of God touching this matter. We hold that the Church is purely and wholly a spiritual body, and that its discipline is never to extend to pains and penalties, and that its Synods are not to intermeddle in any way with civil affairs. This our standards teach from beginning to end. Then we hold also that the Church of God is a perfect organization, and needs no help, no decrees nor revenues from Cæsar. It is a perfect institution and competent to execute its great commission without compromising its freedom and independence by receiving patronage from the civil government. Our Scottish brethren have demonstrated that the true independence of Christ's holy church is inconsistent with any degree of patronage from the crown. We are not aware of any essential difference of opinion in the Presbyterian Church as to the meaning of its standards in relation to the Lord's Day, considered in itself and as a religious day. We think there is not a shadow of doubt as to what we regard as the meaning of our standards. We all recognize the Lord's Day as a day of rest and worship, and of perpetual moral obligation. Nor does it, in our judgment, require any argument to show that the Lord's Day is one of our greatest national blessings — that without it we should soon be without the knowledge of God — that a fixed day of rest is indeed the poor man's friend and the laborer's defence. The advantages of a fixed Sabbath for religious worship cannot be too highly estimated. It is clear we think, that a nation without a day of worship will be a godless nation, and soon become an ignorant and badly governed people. The Lord's Day and Constitutional liberty are coincident. It is a physical, moral and religious necessity for mankind — so palpable indeed is this necessity, that it is part of the constitutional law of our race. But we insist upon it, that Christianity does not allow us to make civil statutes to *compel* men to keep the Lord's Day holy. All that we have as Christians, any right to ask, either in the light of the Gospel or of our organic laws, from the legislature, is protection from unnecessary and unreasonable disturbance at our worship.

And this we are entitled to on week days as well as on Sunday. And we must think that our friends wander from the true issues of this question, when they say that the *not* passing laws to compel citizens to keep holy the Lord's Day is "to rob us of our Sabbaths." Now this is not true in fact. We have never yet seen or heard of any party that thought of *compelling* Christians, either for gain or pleasure, to violate their consciences by desecrating the Lord's Day. No body desires "to rob us of our Sabbaths." Not at all. It does seem to us that some of our friends, in their zeal for the Lord's Day and in the warmth of their prejudices against foreigners and continental usages, have allowed themselves to pursue a line of argument, and to use statements that do us harm rather than good, because they are unjust to our opponents.

Equal and just laws, that may secure a better observance of the Lord's Day, are desired by all good citizens, and so also we all desire to see all men protected from all pains and penalties on account of their opinions, and left to the perfect enjoyment of their religious rights. But we hold that the Church is fully competent to exact obedience to the laws of Christ from the faithful, without calling for help from the civil authority. And a law, let it be remembered, is no law without a penalty. Every appeal to the civil authorities, therefore, to pass laws compelling our fellow men to perform any religious act, whether to keep the Lord's Day, or to attend prayers, or to read or hear the Bible read, or to recite the creed, is an appeal to the sword. The law commands and punishes disobedience. It knows no persuasion. We expect all church members to attend upon public worship, from choice. We do not wish them to be brought to church by the police. We expect all Christians to keep holy the Lord's Day, not from the sanctions of civil law, but from the sanctions of religion. We read the Ten Commandments every Lord's Day, and we expect our people to keep them, not from the mere requirements of the civil statutes, but from conscientious or religious convictions of their obligation. The Lord's Day we regard as a necessary disciplinary rest demanded by the physical, moral and religious well being of our race; but we believe the Church is competent to enforce its observance upon her members without the help of any statute. Christians require no other authority than the Commandment of God. *As a Church*, and in our organic or ecclesiastical capacities, we shall do more good by staying away from Cæsar's court. If three thousand miners or stage drivers had knocked at the door of the Senate of the United States with a petition, we believe they would have had more respect shown to them than was manifested to the dictatorial deliverance

of three thousand clergymen. Not because there is any want of respect for clergymen on the part of the government. By no means. But it was regarded as intermeddling — as an officious proceeding on the part of clergymen and college professors. If, as a Church, we do not permit the legislature to tell us what to believe, nor what we are to do to be saved, then let us leave the legislature to its civil jurisdiction without thrusting our ecclesiastical resolutions unasked, or our petitions, upon them. When the fundamental laws of the land have secured perfect and equal religious rights to all citizens, surely it is enough that the Church busy herself in preaching the Gospel and in teaching mankind the way of salvation. We hold that the Church of Christ has no jurisdiction in civil matters, and that the State has none over our religion except to protect our rights as citizens. We beg, in conclusion, to say that we are afraid to ask or allow the legislature to do anything to promote our holy religion, both because we do not believe it needs such help, and because this is conceding the right to the State to use its power against it as well as for it. Our constitution and government we hold are neutral, and can do nothing for or against religion. And we are the more jealous of this point, because the history of Protestantism shows that the danger to our freedom lies in the tendency of the civil to overreach upon the spiritual, rather than of the spiritual upon the civil. It should teach us charity also, when we remember that all Christendom does not regard the Lord's Day as we do. The Scotch and American Sabbath is absolutely unknown on the continent of Europe. Nor is this true of Catholic countries only; it is true of all the Protestant countries also. Are there no pious, able and godly interpreters of God's Word on the continent?

Nor do we consider it an honor to Christianity to be told that we must have stringent laws compelling our neighbors to keep the Lord's Day as we do, for if we have not such laws, they will get the advantage of us *in trade*, and by holding stocks and the like. We blush to have to allude to such an argument, yet such is gravely put forth in some of our leading religious journals. Now it seems to us that Christians should be willing to make sacrifices as to gain and office-holding, if necessary, for conscience sake — that they should be ready to keep the Lord's Day holy whether their neighbors do or not — and that, too, without waiting for the legislature to compel them to do so. Surely their conscience and faith must be weak, if civil statutes are necessary to quicken them, and keep them from pursuing gain or holding office, by violating their religion.

It was our happiness to spend many years in the city of New Orleans, where there are no Sunday laws, and where in fact there is *no common law*, and yet I have no recollection of any members of any of the Protestant Churches there, who did not keep holy the Lord's Day. I do not believe that the Lord's Day is more faithfully kept any where in America by church members, than it is by the communicants of the churches of New Orleans. We know that many of the people of the Crescent city shut up their stores and shops, and keep holy time and worship God in his solemn assemblies, without regard to the custom or money-making or office-holding of their neighbors. We know that some of the members of the church there will not travel on the Lord's Day, nor own stock in steamboats, or railroads, or daily papers, because they violate the Lord's Day. Without any compulsory law, the Christians of New Orleans are preëminently a Sabbath-keeping people. Nor have I ever heard them complain of sacrifices on this account, nor do I know of their ever having petitioned the legislature to pass a law compelling their neighbors to shut up their stores to keep them from making money on a day on which their religion did not allow them to do business. And it is our humble opinion, that if all those who have petitioned the legislature for a Sunday law, *had set an example of keeping Sunday holy*, it may well be doubted if there would be any need for any legislation on the subject. And we are very sure, that legislation without a public sentiment to sustain it, will be of little advantage. There is no man, however, who has truly at heart the fear of God, or the love of his fellow men, that does not deplore the desecration of God's Day, and desire it to be kept holy. And as for ourselves and our household, we are constrained of our own free will to serve the Lord in keeping His day holy, as well as in calling upon His name in prayer, whether there is any statute on the subject or not. But still, we say let us have a just and equitable law providing for a day of rest, if the people wish such a law.

THE PACIFIC EXPOSITOR, says one of our religious cotemporaries, "has become an institution of the country:" and the *Los Angeles Star* says, "it is a most ably conducted work, invaluable to both saint and sinner."

"Dr. Scott's *Pacific Expositor* improves as it advances. The November number contains a rich variety of excellent reading."—*Philadelphia Presbyterian of the 10th December*.

SOME SUGGESTIONS ABOUT RATIONALISM.

I.

MANY modern philosophers, while admitting or adapting partially the language of Scripture, so distort it and pervert it as to leave it with little meaning or importance. They arrive even at such an extreme as to ignore the personality of the Creator. They deal out mixtures of truth and error, over which are spread such thick spurms of mysticism that it is difficult to detect how much of the dish is nourishment and how much is poison. The descendants of Eve have a relish for such diet, and to make the most profit out of this taste, popular writers are prone to infuse their productions with more or less of this mixture. As antagonists they are posted behind a thorny chapparel, to remove which or to penetrate it would be a difficult task, dangerous to the eyes and destructive to ordinary apparel. Upon their own ground, however, they can be defeated with their own weapons. Take their premises and only insist that their logic shall be strictly carried to its results, and it will be found that they have given us no new light — they have found no substitute for the Scriptures that agrees so well with nature; and not only all the language of Scripture is best, but all the ideas ordinarily derived from that language are the truest, and in no sense is a denial of them or substitute for them, so consistent with sound philosophy as is the admission of all their doctrines and statements, in their plain and obvious sense.

L.

DEATH OF REV. J. W. GOODELL.—We learn that brother Goodell departed this life on 13th November last, at his residence in Washington Territory. He was struck with paralysis on Friday morning, and died the following Lord's Day. He was not able to converse much during his illness, but gave evidence of his resignation to the will of God, and of his firm and abiding trust in his Saviour Jesus Christ. The Rev. G. F. Whitworth, of Olympia, writes us on the subject in the following style: "For some months past he had been in full health, suffering mainly from attacks of sick headache, which were of frequent occurrence. Two weeks before his death I had assisted him in a communion meeting, and little did I think it was to be last he should be permitted to partake of here, and that so soon he should be called to partake in the kingdom above. On the Thursday preceding his attack, his health was better than usual, and more than once he spoke of his feelings in that respect, saying how well he felt — better than he had felt before for months. He was remarkably cheerful, so much so, that his family was lead to notice it and after all the rest had retired for the night, he walked the floor and sang a hymn expressive of his feelings. This was something peculiar for him, as he was no singer, and knew nothing about music. It thus seemed that God was granting him a sweet foretaste of the joys to which he was about to transfer him. He has gone, and I feel myself lonely indeed, for I may say truly, one is taken and the other is not, and I now stand pretty much as I did three years ago — as the representative of our branch of Zion, in this Territory alone — our Presbytery broken, and some four or five congregations are now as sheep without a shepherd. But the will of the Lord be done. Doubtless it is wise and just, merciful and gracious, and light may speedily arise from the darkness in which we are now enshrouded."

PRESBYTERIAN CHURCH, STOCKTON, CAL.—We rejoice to learn from the Stockton papers, that the new and elegant Presbyterian Church of that city has been completed, and was dedicated on the 25th December last. This is considered one of the best church buildings in our State. It has been erected at a cost of about \$16,000. The tax on the pews sold yields a rent of over two thousand dollars per annum for salary and current expenses. When the house was dedicated, a debt of \$5,000 was to be provided for, but we are happy to say that *Mr. Frank Henderson*, of Calvary Church, San Francisco, having offered to be one of fifty to pay this amount, that other gentlemen came forward and united with him until the amount of about three thousand five hundred dollars was raised, and the balance we have no doubt will be, if it has not already been made up, so that the finances of that congregation are in a healthful condition. The dedicatory services were of a highly interesting character. The pulpit was occupied by the Pastor, Rev. John A. Anderson, and his father, Rev. Dr. Anderson, and by Rev. Mr. Warren, of the Congregational Church, and the Rev. Mr. Hill, of the Methodist Church. The Presbyterian Church of Stockton was organized by Rev. James Woods. At the dedication of the new edifice, the pastor gave a historical sketch of the congregation, and congratulated them upon the success that had crowned their efforts. The sermon was preached by the Rev. Dr. Anderson. We tender our congratulations to the pastor and to the people of Stockton for their success.

PRESBYTERIAN CHURCH IN NAPA CITY.—We rejoice to learn that the excellent pastor of this growing city is encouraged, and that his prospects of usefulness are brightening continually. The congregation there possesses many elements of strength. They are about to build a study, and hope before many years to erect a new and larger church edifice. Their pastor, the Rev. Peter V. Veeder, is a man of talent and of learning, and is devoting himself more and more to his great work. May he always be a man of faith, full of the Holy Spirit, and mighty in the Scriptures.

REV. E. S. LACY.—We congratulate the pastor of the First Congregational Church of this city on his return, after an absence of more than nine months. Three things strike us as worthy of congratulation in this case: *first*, that the Rev. gentleman has had such relaxation from study and pastoral duties, and has returned in renewed health and vigor. In the older States it is a universally acknowledged custom, that every pastor must have six or eight weeks of vacation once every year. Why should California be an exception? *Secondly*, the noble office bearers of his congregation have so faithfully and so well plied the machinery during his absence, that we are told the congregation is in as good a condition as when he went away. And *thirdly*, the Lord gave him during his absence a wife, “the Creator’s best gift to man,” next to his Redeemer. May the God of Isaac and Rebekah bless the newly married pastor and his wife.

REV. MOSES A. WILLIAMS.—From the *Oregon Sentinel*, we learn that the Rev. Mr. Williams of the Presbyterian Church, preached “an apt and able discourse on Thanksgiving day to a large and attentive audience” in Jacksonville, Oregon. Mr. Williams is a most laborious servant of Christ, and we hope he will be eminently successful in his wide field.

THE WEEK OF PRAYER was well observed by the Churches of this city.

LITERARY RECORD.

MISS SLIMMEN'S WINDOW, illustrated. By MRS. MARK PEABODY. New York: Derby & Jackson, and for sale by Bancroft & Co., 151 Montgomery street, San Francisco.

AFTER reading a few pages of this volume, our first impulse was to break Miss Slimmen's window to atoms for several reasons, and *first*, because of the foul murdering that was done to the king's English, and done in so soft and clandestine a manner that none but old lawyers could tell when it was done, or whether it was murder or not. We are very sure that some of the young people who may read this volume from "Dan to Behemoth," will not know whether it should be "Behemoth" or "Beersheba," nor whether the phrases used are corrupt or according to good taste and English undefiled. A few sayings after the manner of Mrs. Partington may do well enough once in a generation, but a whole volume of attempts at such — who can bear? But *secondly*, we did not throw stones at Miss Slimmen's window, because she is a lone woman with a "a temper of lofty tumblings," and moreover it was not according to the code *chivalrous*. And besides, to tell the honest truth, we have a dread of offending a writer of the softer sex. When a lad, we were told by the old bard of Mantua, that

"Two gods a silly woman have undone."

No, no; it is a shame to have let this boyish idea arise. Even "the pious Æneas" was made to know something of "the stormy souls of womankind," which thought of Virgil is a slander, for which he should be sent to the penitentiary. And by the way, we recommend for insertion in the next edition, Queen Dido's amiable speech to Æneas, when she discovers he is preparing to desert her and flee from Carthage. It is in book iv. of the Æneid.

This volume contains several humorous illustrations, and may provoke a good laugh, which we consider a medicine. We always feel thankful for a hearty — an honest, free laugh from the centre to the circumference, and although it may not be so pleasant in the taking, yet an honest, hearty "cry" is a good thing. Still we cannot help saying that we do not admire Miss Slimmen's Window. It is an attempt to ridicule a lady of an undefined age, who is trying to make an honest living, and who is not fully content with single blessedness, and still has the natural weakness to wish for a husband — which wish, we insist upon it, she has an inalienable, constitutional, vested right to have, to hold and to indulge. We do not see the wit, nor the philosophy, nor the patriotism, nor the common sense, nor the religion in making fun of an old maid who is such by no fault of her own, but either by the visitation of some unseen judgment, or rather by the *non-visitation* of the partner assigned her when she was married in heaven, but who delays his coming, still wandering about, a homeless vagabond, or it may be, lodged somewhere in the wrong house. If the slang phrases and the insult to a respectable toiling woman were taken out of the book, we should have no objection to it, if there was anything of it left. Fortunately, or unfortunately, we have not the pleasure to know who the author is, and so profound is our ignorance, we do not know whether the name on the title page is real or fictitious. We have laughed over its pages, and yet we have been somewhat vexed, still we wish it to be understood that we are good friends.

LEAVES FROM AN ACTOR'S NOTE-BOOK. By GEORGE VANDENHOFF.—New York: D. Appleton & Co. For sale by H. H. Bancroft & Co., San Francisco. Pp. 347.

THIS is in some respects a remarkable book. The leaves from the "Actor's Note-Book," are interspersed with reminiscences, and chit-chat of the Green-room and the Stage, in England and America. It is, in fact, an actor's autobiography. Much information about theatrical managers and actors on the Stage may be gathered from the volume. It is readable throughout, but chiefly interesting in what seem to be honest narratives and personal experiences. From our ignorance of the literature and actors of the present day, we are not able to say whether or not all the names are true, or some of them fictitious. The author seems to us to be prejudiced against Macready. He pronounces Forest the great living tragedian. Mr. Vandenhoff also declares the state of the Stage to be hopelessly low. He says the peices that find most favor, are those of the lightest and flimsiest texture. "As an art, therefore, acting is fast dying out; for there remains no school for its cultivation." He says, "I have never claimed for the Stage the dignity of a moral teacher. * * So to claim is absurd; that is not its purpose or its province." And again he tells us that the public are to blame for the degradation of the Stage:

"The Drama's laws, the Drama's patrons give,
And they who live to please, must please to live."

The higher qualities of acting are not now appreciated. "Vulgar familiarity passes for easy elegance, strut and stagger for dignity and grace. Buffoonery is more welcome to the general audience than humor; practical jokes to the most sparkling wit; and every thing is sacrificed to the bringing down a round of applause, or the raising a boisterous laugh." And after such a confession as this, we are not surprised to hear him say, that the Stage is not even a teacher of pure English, nor to be regarded as a school of refined pronunciation, elegant carriage and distinguished manners. Even the graces and external polish of a gentleman, are not now always found on the Stage. In the *summing-up* as the lawyers would say, our author gives his advice to any ingenuous youth who may be thinking of plunging into this "sea of troubles, that shines and glitters in the seductive dazzle of the footlights:— "Go to sea in reality; go to law, go to church, go to physic, go to Italy and strike a blow for liberty, (if cause and opportunity again offer,) go to anything or anywhere, that will give you an honest and decent livelihood, rather than go upon the Stage." "To any young woman with a similar proclivity, I would say: buy a sewing machine, and take in plain work, first! So shall you save yourself much sorrow, bitter disappointment, secret tears."

Mr. Vandenhoff finally takes a wife, leaves the Stage, and becomes a lawyer. And whether in the flesh or out of it, we wish him well.

THE CALIFORNIA COMMISSIONAIRE AND INTELLIGENCER. By A. T. LANGTON. Office, Mercantile Library Building, cor. Bush and Montg'y sts., San Francisco.

THIS is a beautiful advertising sheet, whose object is well expressed by its name. It is chiefly printed in red ink, and each advertisement is distinctly set forth. Mr. Langton offers his services also as a General Agent for the purchase of all sorts of things, from "a bed cover to a steam engine—a penknife to a quartz mill," and will act also as a general collector. The object is a good one, and thoroughly and faithfully carried out, might prove of great convenience to the public.

HALLECK'S ELEMENTS OF MILITARY ART AND SCIENCE. New York: Appletons.
For sale by Bancroft & Co., San Francisco.

THIS is a new edition of Capt. Halleck's work, greatly enriched by brief, but interesting notes on the Mexican and Crimean wars. The volume is designed to be a guide and compend of the "course of instruction in strategy, fortification, tactics of battles, &c., embracing the duties of staff, infantry, cavalry, artillery and engineers," and is "adapted to the use of volunteers and militia." The Introduction is a brief, well written and conclusive answer to Dr. Wayland's argument, in his work on Moral Science, against war. Though some of our *friends* presume to say that we belong to the warrior-class, still we do not ourselves acknowledge the feeling, or the consciousness of the fact, and do not, therefore, think it belongs exactly to the line of our profession to know much about the details of Military Art and Science, still we have been much interested in looking over this volume. And we have excused ourself several times, for the interest we have felt while studying its pages on strategy, tactics and logistics, by the recollection of the *on dit*, that the great Napoleon was taught his art of war — that which distinguished especially his mode of attack, by a Scottish minister of the Gospel, Rev. Mr. McLean. We should think Capt. Halleck's book a work of much value to the general scholar, and to the young officer, especially in the militia, and to all, on account of its richness in reference to the best works on military art and science, the names of which are given at length.

BANCROFT'S LAWYER AND FORM BOOK, we are happy to learn is meeting with an extensive sale. The Press, throughout the State, has generally spoken of it in terms of high commendation. From further examination, we repeat what we said in our last. It is an honor to our State in the publishing line, and contains a vast amount of valuable information. We are not in favor of making every man "a jack of all trades," nor of making every man and woman their own lawyer and physician; yet it were a great gain to have accurate information more generally diffused among the people on all subjects of common interest. Every one should try to be wise and prudent in preserving his health and in taking care of his physical constitution, and of his property; but whenever one is in trouble, then let his case be put into the hands of a medical man, or of a lawyer. After all that has been written and said, this is the safest and the cheapest way. If Mr. Belknap could only give us in the next edition, a picture of all the old trees, or at least of their stumps, from, and around which are *floated* the claims or grants of lands that have been made since the foundation of the world, his volume would be greatly enhanced in value. Let us, at least, have a map for the benefit of San Francisco, that will show to whom we do belong, and to which king we must pay tribute.

CHAMBERS' ENCYCLOPÆDIA, Part 6, by the Appletons. is for sale by Bancroft in this city.

This work is destined to supersede all others of its kind. It is a Dictionary of universal knowledge for the people, on the basis of the latest edition of the German Conversations Lexicon, illustrated by wood engravings and maps. It is to be completed in about 80 parts, and a part is to be issued on the first of each month.

HEATHENISM AND CHRISTIANITY.—We have read with pleasure a neat pamphlet of twenty-four octavo pages, bearing the following title: "The Sacred Scriptures and Pagan Mythology, an inaugural address at Easton, Pennsylvania, by the Rev. George Burrowes, D. D., professor of languages in Lafayette College, published by the Board of Trustees. Philadelphia: W. S. Martien."

This address is in Dr. Burrowes' usual learned and classic style. The connection of ancient learning with mythology is clearly presented, and the necessity of studying the history of the Pagan religions in order to the full understanding of ancient literature, and the vast superiority of the Sacred Scriptures and their value as a classic, are also made to appear in a scholarly manner. If our pages were not already so pressed, we should be glad to publish numerous extracts from this discourse. We hope, however, the time is not distant when an opportunity will be afforded to Dr. Burrowes to deliver a similar address in this city on the claims of ancient literature. We are quite sure that with all our inventions and improvements we have no substitute for the patient and thorough study of the classics in our youth.

SONG OF SOLOMON.—A few copies of the excellent Commentary of Rev. Dr. Burrowes, now Principal of the Classical school in the lower story of Calvary Church, have been received from the East, and are for sale at Bancroft's

This work has received high praise from some of the ablest men, and best judges, in England and America. When a larger supply reaches our city, we shall notice it more at length. The only objection we see to the work, is that we fear it requires both scholarship and piety, in advance of ours, in order to a general appreciation of its merits. The literature of the day—even the religious literature that is most in vogue, if not *flashy*, is of a spasmodic, sensation style, that we do not admire.

THE PHYSIOLOGY OF COMMON LIFE. By GEO. HENRY LEWES. Appletons, and for sale by Bancroft & Co.

We have only the first volume of this work. When we receive the second, we shall give it more attention. It appears to us a learned and able work. The author is already known for "Sea-side Studies," "Life of Goethe," and other works. This work on physiology is after the manner of French writers on such subjects, and they excel as naturalists.

THE BOY'S OWN TOY-MAKER. By LANDELLS. New York: D. Appleton & Co., and for sale by Bancroft & Co., San Francisco.

THIS is a gem of books for youth. It is what it professes to be, "a practical illustrated guide to the useful employment of leisure hours, with humorous engravings." A child confined to the house by illness or stormy weather, and having at his command a pair of scissors and some paper, could, by the aid of this book, find amusement for many days.

MARY LEE. By KATE LIVERMORE. New York: D. Appleton & Co., and for sale by H. H. Bancroft & Co., San Francisco.

THIS professes to be a true story of a girl four years of age, pleasantly told and illustrated with pictures.

GOLD-FOIL. Hammered from popular proverbs. By TIMOTHY TITCOMB, author of "Letters to the Young." New York: Charles Scribner; and for sale at the Union Book Store, Allen & Spier, 148 Clay street, San Francisco.

WE believe it is generally understood that Dr. Holland, of the *Springfield Republican*, (Mass.) is the author of this work. Dr. Holland is somewhat known to fame by former works, and as a public lecturer. In hammering out his lessons from proverbs, he follows in the track of the Rev. Wm. Arnot, of Scotland, in his "Laws from Heaven."

We are fond of proverbs, and are gratified that an author of so much wit and power has undertaken to illustrate some of those that have an immediate application to our home and social life. A great part of this volume is a successful attempt at *fine* writing. It is an exceedingly ambitious book, perhaps we should say its very title expresses some "considerable" presumption. We do not know where to find another volume of the same size that contains such inequalities. The chapters are very unequal. Some of them are pure gold, and others are in every way objectionable. We particularly recommend "The way to grow old"; "Home"; and above all, "Anvils and Hammers." We are pleased with the author's views generally, until he assumes to be particularly dictatorial on religious subjects. We cannot receive his views of the *church of the future*. His ideas of union among the different denominations of Christians are wholly impracticable and undesirable. With the present constitution of human nature, they are impossible. There always have been sects and parties in politics and religion, as well as in philosophy. We find them from the oldest times, and among Jews, Pagans, Christians, Mohammedans, Hindoo, Chinese, Catholics and Protestants. As long as human beings are intellectual free agents, and in any degree alienated from God, so long there will be differences of opinion. There may be a general unity of sentiment, but in its application there will be diversity. Our author deals too much in sweeping generalities. He fulfils *Voltaire's* canon for determining between civilization and savagism, which puts him in an awkward position. The French philosopher says of a certain people, they were savages and knew nothing of civilization, for they pulled down and destroyed all the towns and cities that fell in their way, and built none. And just so it is with Gold-Foil's theory about religious unity. The author objects to the existing state of Christianity, because of the numerous denominations, but he offers no remedy. He is mighty to pull down, and then leaves us in ruins. He builds up nothing. In the case of numerous sects all living in one small town, he shows the difficulty, but what then? How are the Baptists and Episcopalians to commune together? The one says the other is "not baptized," and the other replies, "and you have no regular ministry nor church." The Baptist does not admit that Episcopalians, Methodists, Congregationalists or Presbyterians are baptized at all, and the Episcopalian throws us all out of the pale of the regular Church, and does not acknowledge our ordinances or pulpits. Now what is to be done? It may be true that in such a case all the population, consisting of Baptists, Congregationalists, Methodists, Presbyterians, Episcopalians and some others, is not greater than one able pastor could serve, and it is quite possible the aggregate stipends are not more than a decent support for one pastor. Now it may be true that it would be a gain to the town, if five of its preachers were sent to heathendom, and one well paid zealous man performed all the work, and that the over-

plus of the salaries should be used as a fund for propagandising on the kingdom of darkness; but which pastor is to remain, and which five are to take up their legs and walk? In listening to the profound lectures of our times, so pretty and plausible, and *ad captandum vulgus*, we have been often reminded of our attempts to catch birds by throwing salt on their tails on a bright frosty morning in our earlier days. And no doubt we should have succeeded, if we could only have gotten the salt properly located. And so here, if our author could only get all denominations to agree as to which one of them should be the "Broad Church," or "the lean kine" even, that should swallow up all the rest, then his plan might succeed. But while he magnifies the difficulty, he suggests no remedy. Unity and conformity are no new things. Councils, Synods, Assemblies, Popes, Emperors and Czars, and quasi philosophers of all creeds and colors have desired unity and fraternity, but it has always been to their own side. They are desirous of unity and conformity, but it must be according to their standard. We shall have to wait till the human mind is cast in a new mould. In the meantime, our creed is a positive religion, consisting of three articles — firm, honest adherence to one's own faith; and full liberty to all men to think as they please, and perfect charity to every human being. This is our understanding of the two tables of the Law, the love of God with all the heart, soul, mind and strength, and of our neighbor as ourselves.

THE HOME, THE SCHOOL AND THE CHURCH, OR THE PRESBYTERIAN EDUCATION REPOSITORY, EDITED BY REV. DR. VAN RENSSELAER, CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION. Philadelphia. 1860.

We have just received the tenth volume of this able and excellent annual. It contains twenty-two articles, making 196 octavo pages, and is sold at fifty cents. This Magazine is published and edited by the Rev. Dr. Van Rensselaer. It is intended "to discuss the duties and responsibilities of the Family Institution, Christian Education in Schools and Colleges, and the general subject of the religious training of Candidates for the ministry." It is sent to the ministers and candidates of our churches, to whom it is dedicated. So highly do we value this work, that if we were able, we would have it placed in the hands of every Presbyterian family on this coast. May God long preserve the health and usefulness of its able and laborious editor.

HALL'S JOURNAL OF HEALTH, in January, began its seventh volume. We have read this Journal from its first number, and recommend it to our friends. It is a monthly, at *one dollar a year*, and although the numbers are not all equal, and sometimes contain articles that we have not medical knowledge sufficient to decide upon, yet we have not seen any number, that in our judgment, was not worth the whole year's subscription. Without assuming to be a medical adviser, we say very confidently that this Journal is calculated to do great good in a family; if in no other, yet certainly in this way, that its uniform teaching is to exercise common sense in taking care of yourself, and when sick send for a regularly educated medical man rather than to make a quack of yourself.

STILL & Co., corner of Washington and Sansome streets, have laid on our table "Hall's Journal of Health" "Vanity Fair," and "Once a Week"; and other late Eastern publications.

SONOMA ACADEMY.—From the circular of this Institution, we are happy to learn that it is in prosperous condition. The spring session was opened in January. This Academy is established in the beautiful village of Sonoma, and is under the supervision of the California Presbytery of the Cumberland Presbyterian Church. The students are expected to attend on the Lord's Day which ever church in the village their friends or parents may prefer. From our knowledge of Cumberland Presbyterians, we have no doubt this Academy will be well managed, and it will always afford us sincere pleasure to hear of their prosperity. We bid them God-speed in promoting Christian education in our State.

“CHRISTIANITY AND THE CIVIL LAWS, A LECTURE BY THE REV. DR. LYON, OF COLUMBUS, MISSISSIPPI.”

THIS is a pamphlet of thirty-two octavo pages, very well printed. The occasion on which the lecture was delivered was the offering for sale, contrary to law, some “supposed pirated Africans,” that had been smuggled into the country by the *Wanderer*, and Dr. Lyon's object was to warn his congregation against offering any violence to the laws of the land. His arguments for the supremacy of the laws are able and well applied. Dr. Lyon is a learned, eloquent, laborious, successful preacher and pastor. We could wish, however, that there may not be any need for him to enter upon political themes again, but if there is, we should say, he ought to take a week day evening instead of the Lord's day, for such a lecture. The whole Sabbath is little enough time for the public reading and preaching of the Divine Word. The Lord's day is emphatically given for man's instruction in the way of salvation. Portions of this discourse are exceedingly well expressed and appropriate for our times. We have marked several for publication in our next number.

HUTCHINGS' MAGAZINE for January, 1860, was received in its season. This Magazine is truly a California production, and is always interesting. The illustrations alone are sufficient to make it valuable as a history of the California that *was* and still *is*, but will soon be no more, except in pictures and in the memory of human hearts. We advise our friends to take care of the back numbers. In the great future of this coast they will be valuable as the illustrated history of a great dynasty. The history of this State in the rapidly coming ages will be wonderful. We wish Mr. Hutchings success, both because of the merits of his Magazine and for the sake of “Auld Lang Syne.”

THE LITTLE PIONEER is a beautiful candidate for public favor, and in every way worthy. Instructive and interesting from beginning to end. But who is the *The Little Pioneer*? Why, it is a monthly illustrated magazine for Sabbath Schools and children, published in this city, by Hutchings & Rosenfield, at \$1.25 per annum, edited by “Uncle John.” We are much pleased with the work, and shall notice it again.

COLLEGIATE SCHOOL.—The papers inform us that the new Bishop of British Columbia has been well received by the people, and that he commences his labors with vigor and acceptableness. It is his purpose to establish, as soon as possible, a first class Collegiate School in Victoria.